

Comparative Study of Zia Al-Qur'an & Bayan Al-Qur'an

*Ghulam Haider

**Shams-ul-Basar

Abstract

Holy Qur'an is the only revealed Book which is in its original form today and this characteristic makes it unique. There are countless scholars in the world who dedicated their lives for understanding the meanings of the Holy Book. In sub-continent, Pir Muhammad Karam Shah Al Azhari and Dr. Israr Ahmad are those eminent persons who pondered over the word of Allah and guided the humanity. This article throws light on the Qur'anic work of the two scholars. Comparative study of their tafaasir discloses spiritual as well as revolutionary aspects of the Holy Qur'an. Ziaal-Qur'an & Biyanal-Qur'an are easy to grasp, hence, attract the new generation. This paper will provide a brief introduction and critical study of different aspects of both the tafaasir.

Keywords: Holy Qur'an, Tafseer, Hadiths, Comparison, Grammar, Change.

Zia al-Qur'an & Bayan al-Qur'an are the important *tafaasir* of the current time. Peer Muhammad Karam Shah Al Azhari ⁽¹⁾ was a prominent person of *Ahl-e-Sunnat (Barailvi)* Sect whereas Dr. Israr Ahmad ⁽²⁾ was a founder head (*Amiir*) of a non political revolutionary party "*Tanzim-e-Islami*". In spite of being from *hanafi* Sect, Dr. Israr Ahmad valued the opinions of other *Aa'imma*h. Here is a comparative study of the works of Peer Muhammad Karam Shah (d: 1419A.H/1998A.D) & Dr. Israr Ahmad (d: 1431A.H/2010A.D).

Preface of Tafaasir:

Karam Shah has written preface of 1st volume of *Tafsir* comprising thirteen pages. In its beginning, stating the greatness of the Qur'an, he writes:

"This sacred Book in all respects is the most distinguished one. Its every aspect is so heartening that the reader gets into frenzy. On its descent, therefore, it attracted serious & intelligent individuals from every section of the humankind. There is no exaggeration that so much has been written on this book which no other book can claim." ⁽³⁾

As viewed by Peer Karam Shah, the most important aspect of the Qur'an is that it is the book of Divine Guidance. Its Sender has frequently introduced it in words like:

”هَذَا يَبَارُكُ لِّلنَّاسِ وَهُدًى وَمَوْعِظَةٌ لِّلْمُتَّقِينَ“ ⁽⁴⁾

Here is a plain statement to men, a guidance and instruction to those who fear God!

*Lecturer, Department of Islamic Studies, University of Agriculture, Faisalabad.

**Ex-Chairman Department of Islamic Studies, Islamia University of Bahawalpur.

Today we need to pay our utmost attention to this aspect but unfortunately this very aspect of the Qur'an is relegated & neglected.⁽⁵⁾

In the preface, Karam Shah has also described various stages of consolidating & editing. Discussing symmetrical order of the Qur'an, he writes:

“The Qur'an had completely been arranged in the time of holy Prophet (SAWS) & all the companions(R) followed it in letter & spirit.”⁽⁶⁾

For the recitation of the Qur'an, eight visual & five spiritual formal manners have been stated. These manners have been taken by Karam Shah from the book *Ihya' - 'Ulum al-deen* by Imam Ghazali (d:505A.H/1112A.D).

After the manners of recitation, *Ramuz Auqaf-e-Qur'an* have been narrated. Towards the end of preface, Karam Shah reveals that he commenced working on *Tafsir* in February, 1960 A.D & completed it at the end of 1964A.D.

Dr. Israr Ahmad at the start of *Bayan al-Qur'an* has given out important discussion points of the Qur'an under the heading *Ta'aruf-e-Qur'an*. Important information points relating to the Qur'an have been provided in this introduction comprising eight chapters.⁽⁷⁾

When we compare preface of *Zia al-Qur'an* by Karam Shah with *Ta'aruf-e-Qur'an* by Dr. Israr Ahmad, we see that Dr. Israr has discussed in greater depth the Qur'anic subjects whereas in *Zia al-Qur'an*, there is brevity & also scarcity of subjects in the preface. Preface of *Zia al-Qur'an* comprises 13 pages whereas *Ta'aruf-e-Qur'an* has 86 pages. *Ta'aruf-e-Qur'an* can rightly be called Encyclopedia of the Qur'an.

Introduction of Surahs:

Karam Shah, at the start of every Surah, gives out its complete introduction, e.g, introducing *Surah al-taubah*, he writes:

“There is a mention of acceptance of repentance by few sincere believers in it, hence the name given *Taubah*. Besides, there is declaration in it to terminate the pacts concluded with the pagans of 'Arab, therefore it is also called *Bara't*.”⁽⁸⁾

He further adds: “there are several names given to this Surah but the above two names are more famous.”⁽⁹⁾

Stating period of the descent, he says: “As per consensus of the scholars, this Surah is *Madani*. Looking deeply over the events mentioned therein, it is revealed that this Surah descended in the year 9 A.H.”⁽¹⁰⁾

Besides, detail of all its subjects is also given.

Introducing *Surah al-fatehah*, Karam Shah writes:

“This brief but full of facts & meanings, heart touching, heartily magnanimous Surah makes the beginning of Sacred Divine Book which diverted the history of mankind; which brought a revolution in the thinking and visionary process- which gave new life-line to the heart & soul.”⁽¹¹⁾

Karam Shah fixing the period of its descent has written that this Surah descended in *Makkah Mukarramah*.”⁽¹²⁾

Another prominent feature of *Zia al-Qur'an* is that at the start of every Surah, the writer has given its number of the alphabets & words, e.g, in the introduction of *Surah ha meem al-sajadah*, he writes:

“It comprises 6 *Ruku'aat* & 54 *Ayaat* with 796 words & 3350 alphabets.”⁽¹³⁾

In the introduction of *al-qasas*, it is written:

“Name of this Surah is *al-qasas*. It contains 88 *Ayaat*, 9 *Ruku'aat*, 441 words & 5800 alphabets.”⁽¹⁴⁾

Dr. Israr Ahmad offers introduction in the form of forewords at the start of every Surah giving its main theme, its relation with the Surah before & after, period & cause of its descent. For example, introducing *Surah al-anfal*, says in the forewords:

“It is *Madani Surah* & it forms a pair with another *Madani Surah al-taubah*. The four *Surahs* of this group have a linkage; in the first two *Makki Surahs* (*al-an'aam* & *al-a'raaf*) the continuous invitation from Rasul Allah (SAWS) towards Pagans of 'Arab is completed. Later, in the two *Madani Surahs* (*al-anfaal* & *al-taubah*) in response to the completion of invitation there is a mention of punishment. On account of the relativity of the theme, all these four *Surahs* form up one group with two pairs each.

Surah al-anfaal descended nearly after battle of Badar but earlier than most of the parts of *Surah aal-e-Imran*.⁽¹⁵⁾

In comparison with Karam Shah, Dr. Israr Ahmad has the individuality to give out the relationship of different *Surahs* with one another. Dr. Israr has borrowed the description from *Nizam al-Qur'an* stated by Maulana Hameed al-Deen Farahi (d:1349A.H/1930A.D) & Maulana Amin Ahsan Islahi (1418A.H/1997A.D) and given out the pairing or grouping of different *Suwar al-mubarikah*. While illustrating *Ayah: 5* of *Surah al-haj*, Dr. Israr has declared to have benefited greatly from *Nizam al-Qur'an* described by Maulana Islahi.⁽¹⁶⁾

It must be kept in view that neither Allah has manifested various *Surahs* into pairs nor Prophet (SAWS) gave any such directive. Perhaps that is the reason, Karam Shah paid no attention to this side, whereas preface to *Nizam al-Qur'an* by Maulana Hameed al-Deen Farahi (d:1349A.H/1930A.D) was in existence when *Zia al-Qur'an* was being written & concepts of Maulana Amin Ahsan Islahi (d:1418A.H/1997A.D) were also sounding high.

Translation of The Qur'an:

With reference to the translation of the Qur'an, Karam Shah writes in the preface to *Zia al-Qur'an*:

“Translations of the Qur'an that I have gone through are generally of two types; one type is literal translation of words but without the strength of expression which happens to be the haulmark or dynamism of the Qur'an. Second type is the translation in phrase but having a difficulty that the given translation does not correspond to the words above. Resultantly, a reader can not make out the translation he is following below relates to which of the words or sentences. I have tried to consolidate the two types in a way that the continuity or flow of the speech is

maintained without affecting the expression strength besides writing the translation of each word below.⁽¹⁷⁾

In *Zia al-Qur'an*, literal translation of the Qur'an has been undertaken in a very organized way. While translating, explanation has been given keeping in view the phraseology of the language in a manner that even a non-Arab can easily understand the meanings of the Qur'anic Text.

Allah ordains in Ayah:167 of *Surah al-nisa*:

”رَبِّ الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ قَدْ ضَلُّوا ضَلَالًا بَعِيدًا“⁽¹⁸⁾

Karam Shah Translating it writes:

“Those who rejected faith & kept off others from the way of Allah have verily strayed far, far away from the path.”⁽¹⁹⁾

Translation of the Qur'an by Karam Shah under the title of *Jamaal al-Qur'an* has been published with Arabic text. As compared to other translations of the Qur'an by *Ahl-e-Sunnat wal Jama'at* (Barailvi Sect), e.g. *Kanz al-Iman* (author: Imam Ahmad Raza Khan) & *Irfan al-Qur'an* (author: Dr. Muhammad Tahir al-Qadri), *Jamaal al-Qur'an* has more of literary color in it. As far as professing of his sect is concerned, this has been taken care of in *Jamaal al-Qur'an*, e.g. Ayah: 7 of *Surah al-duha* has been translated as follows:

“On finding you wandering in quest of His love, blessed you with the destiny”⁽²⁰⁾

This remains a fact that Karam Shah while following his sect does not exceed the limits. One can not find a verse in his Qur'anic translation where he could be found interpreting any word the wrong way.

Dr. Israr Ahmad in *Bayan al-Qur'an* has translated the Qur'an in a simple & easy language by phrases keeping in view the reference to the context, e.g. Allah says in *Surah al-Rahman*:

”وَالشَّجَرُ وَالشَّجَرُ يَسْجُدُ“⁽²¹⁾

“*Najam*’ means Star & *Shajar* means Tree. However, *An-najam* besides stars also means the plants without roots. Dr. Israr with reference to the context has translated it in the following way:

“Bushes (shrubs) all bow down before Allah Almighty”⁽²²⁾

Thus, rules of Arabic language have been kept into consideration, e.g.

”إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ“⁽²³⁾

Has been translated as:

“We worship you alone & will keep doing so; we seek assistance only from you & we will keep doing so”⁽²⁴⁾

Having done the above translation, Dr. Israr writes:

“Preceding or preferring “*damir Mukhatab*” (pronoun) alphabet *qaaf* implies *Kalima-e-Hasar* (restricted meaning). Besides, in Arabic tense of *Fi'l-e-Mudari'* encompasses both Present as well as Future tenses simultaneously; that is why I have taken care of these aspects in the translation.”⁽²⁵⁾

Dr. Israr Ahmad (d:1431A.H/2010A.D) was cautious not to utter any thing in contradiction to the consensus of the scholars. He had a strong feeling that forming up an opinion against them creates fractions.

In *Ayah*: 17 of *Surah aal-e-Imran*, Allah says:

”وَالْمُتَغْفِرِينَ بِالْأَسْحَارِ“⁽²⁶⁾

If a person translates it with the help of dictionary, the word *Ashar* would be translated “from the depth of heart”, i.e. “persons asking forgiveness from the depth of heart” whereas its apt translation would be the same as done by Dr. Israr:

“People asking forgiveness in the small hours of morning”⁽²⁷⁾

We may conclude that ‘*Jamaal al-Qur'an*’ & ‘*Bayan al-Qur'an*’ is easy translations in Urdu prose & less educated persons can also benefit.

Delicacies of Grammar:

In *Zia al-Qur'an*, delicacies of grammar have been touched according to the rules of *Sarf&Nahv* (grammar). Karam Shah was a certified religious scholar who paid attention to the issues of Grammar. For example, explaining *Ayah*: 3 of *Surah al-taubah*,

”أَنَّ اللَّهَ بِرِئَافَةِ الْمُشْرِكِينَ وَرَسُولِهِ“⁽²⁸⁾

He writes: “*WaRasūluhu*” is *M'atuf* whereas its *M'atuf* ‘*alaeh* is the word ALLAH which is noun of *Anna*& is called *Mansub* (objective). As per rule of *Nahv*, it should be *Rasulahu* but here it is *Rasuluhu*; why is it so? Its brief answer is that ‘*warasuluhu* is indeed a *M'atuf* but it is not a solitary (*mufrid*) *m'atuf*; it is *Mubtada*& its *Khobarbari'un* is *Mahdhuf*. Thus, *Rasūluhu* along with its *Khobar* is *M'atuf* in the form of a sentence & *Annallahabari'un* as a sentence is *M'atuf* ‘*alaeh*; that's why it is not a deviation.”⁽²⁹⁾

Rules of Grammar have been discussed in *Bayan al-Qur'an* too. Giving details of *Surah al-fatehah*, Dr.Israr, with reference of *al-Rahman al-Rahim*, writes:

These are two names of Allah derived from root word *Rahmat*. Let us find the difference between the two; *Rahman* sounds like *F'alan* having vast meaning, i.e. extremely kind because Arabs select the similar sounding words to express more of intensity. So, *Rahman* is that source whose kindness is like the sea in tide. An adjective that becomes permanent or lasting in someone coincides with the sound *Fa'il*. Thus, the two adjectives *al-Rahman* & *al-Rahim* when put together gives the meaning that His benevolence is like the sea in tide & is permanent too.”⁽³⁰⁾

Dr. Israr desired to make his work very easy to understand & that is why he thought it unnecessary to refer much to the delicacies of grammar. However, author of *Zia al-Qur'an* being an administrator of an institution paid more attention to this aspect for the need of students & teachers.

Style of Tafsir:

Karam Shah's *Tafsir* has more of the fiction shade in it with overdoing at times.

Explaining *Ayah*: 31 of *Surah Luqman*, he writes:

“Vastness of the sea, its depths, rising tides like Mountains, whirlpools surrounding at every step & amidst these all a boat carrying hundreds of passengers on board, laden with tons of load, playing hide & seek with the angry waves, escaping the odds, keeps heading to the destination; is it not the sign of power of nature? There are series of divine signs even in the sea & there exist world of worlds in its every drop, so many hidden treasures with several potential energies but all these natural powers unveil only for those who are blessed with the quality of patience. They are fond of thinking & pondering without being discouraged by the frequent failures but remain restless with passion to move ahead; these are the courageous people who are blessed with returns & rewards.”⁽³¹⁾

The color of fiction is quite obvious in the explanation of *Ayah*: 28 of *Surah al-fatehah*:

“It is not the religion of those who hide in caves or duck down in the shrines; it is not the religion of those who live safely a life by escaping the struggles; it also does not believe in compromising with the falsehood. It is the religion of the lions who put the evil on alert when they start roaring; a religion of eagles whose flight makes the space shrink; a religion of the bold & brave youngsters who know how to row the lifeboat across amidst the stormy crises.”⁽³²⁾

Dr. Israr Ahmad in fact has not written a *Tafsir* titled *Bayan al-Qur'an* but his addresses of *daura Tarjuma-e-Qur'an* are converted into a book-form. That is the reason that this *Tafsir* is speech oriented & during its study one can make out the style of a revolutionary sermon addressed to the audience. Use of simple words & frequent use of poetic verses create interest among the audience. Use of English words can also be seen at places. Dr. Israr Ahmad was a founder head (*Ameer*) of a revolutionary organization (*Tanzim-e-Islami*), his *Tafsir* therefore is action oriented. Allah ordains in *Ayah*: 286 of *Surah al-baqarah*:

”لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا“⁽³³⁾

“On no soul Allah places a burden greater than it can bear”

Dr. Israr explaining this part of the verse in simple words says:

“Allah does not treat His beings blindly to account for them on the same footing.....Every person receives genes which are different from individual to individual. These genes have their integral properties & limitations. Similarly, every person comes across varying type of environment. A combination of the hereditary & environmental factors make a profile of the human personality which is called *Paton* by the local blacksmith. A mold of earth or wood is constructed first, if the iron is required to be molded into a shape. This mold is called *Paton* in the language of our technicians. If the melted iron is poured into it, it will acquire the shape of the mold. In the Qur'anic term, it is *Shakilah* which is formed of all humankind.”⁽³⁴⁾

In the Qur'an wherever comes a reference to the enforcement of religion in *Ayah*, Dr. Israr has put across his stance in detail & has persuaded the masses to put up the struggle. While going through the details of *Surah al-anfal, al-taubah, al-saff* or other surahs on the same subject, we come to know that *Bayan al-Qur'an* is a

dynamic *Tafsir*. Let us look into the sentence used to explain *Ayah*: 16 of *Surah al-taubah*:

“How your devotion to the religion can be proven unless the attractive ties of the worldly relationship are severed & cut by the sword.”⁽³⁵⁾

In *Zia al-Qur'an*, while explaining *Ayaat* relating to the enforcement of *Deen*, not much of the emphasis has been laid on uprooting the evil system or replacing the same with Divine Religion.

Command Discussions:

Karam Shah belonged to the *Hanafi* religion. He had been a judge in Federal *Shari'ah* Court but in his *Tafsir*, while explaining Command Verses, he not only endorses the views of *Hanafi* scholars but of the others too so that it adds up to the reader's information.

Explaining *Ayah*: 5 of *Surah al-noor*, he writes:

“If a person offers repentance after slandering, he will not be exempted from *Hadd-e-Qadhaf*, however, the punishment he was to be given on the day of judgement will be forgiven. There is a difference of opinion whether, after the repentance, his evidence will be acceptable or not. In the *Hanafi* religion, his evidence will be rejected (*Mardud-al-Shahadah*) despite repentance. Besides Imam A'zam, QadiShoraih, Ibrahim Nakh'i, Sa'id bin Jubair, Makhul& 'Abd al-Rahman bin Zaid bin Jabir have the same opinion. But Imam Malik, Imam Ahmad & Imam Shaf'i are of the opinion that his evidence will be acceptable; so is the view of Sa'id bin al-musayib& other scholars. Sha'bi is quoted to have said that after repentance, Hadd will be inapplicable.”⁽³⁶⁾

One quality of *Zia al-Qur'an* is that there is no untoward insistence in it to follow a particular sect. Since Dr.Israr Ahmad (d: 1431A.H/2010A.D) was not a regular bonafide scholar, therefore, he refrained from the Command Discussions in *Bayan al-Qur'an*. He always gave weight to the views of majority scholars & at most of the points he proceeded ahead without much discussion by giving the views of various scholars.

In *Ayah*: 43 of *Surah al-nisa*, Allah says:

“وَلَا جُنُبًا إِلَّا عَابِرِي سَبِيلٍ حَتَّى تَغْتَسِلُوا”⁽³⁷⁾

“And not in a state of impurity except when you are passing by (through the mosque) until after washing your whole body”.

Dr. Israr while explaining this *Ayah* writes:

“There are so many sayings about “*illā'abirīsābīlin*”.Some scholars have the understanding that one should not get into the mosque in a state of impurity but when under compulsion to pass through it whereas others have interpreted it as a state of travel.”⁽³⁸⁾

In *Bayan al-Qur'an* the explanation of the Qur'an is with the help of the Qur'an & *Hadith*. Since it is an explanation by invitation with a view to putting up the struggle for establishing *Deen*, so the reader has been made to focus on this particular aspect. This is also true that had Dr. Israr concentrated on describing the religious issues, his sayings would not carry much weight & instead he would have

faced the opposition of most of the scholars. Evading the Command Discussions, Dr.Israr Ahmad has proven wise.

Sources of Tafsir-e-Qur'an:

Karam Shah at the outset has tried to explain the Qur'an by the Qur'an itself, e.g, Allah says in Ayah: 7 of *Surah al-baqarah*:

”خَتَمَ اللَّهُ عَلَى قُلُوبِهِمْ وَعَلَى سَمْعِهِمْ“⁽³⁹⁾

“Allah has set a seal on their hearts & on their hearing”

Some people comment that if Allah has set a seal on their heart & ears then how they could become the believers. Karam Shah replying the people says:

“This never means that they were deprived of their senses right from the beginning so that they may not follow the truth. This true dilemma has been explained in detail at several places in the Qur'an that there exists no element of doubt, e.g, at one point it is said,

”بَلْ طَبَعَ اللَّهُ عَلَيْهَا بِكُفْرِهِمْ“⁽⁴⁰⁾

i.e, because of their not believing or the denial, Allah set a seal on their hearts. Their hearts were not sealed earlier but due to their insistence to disbelieve they were deprived of this blessing. At another point it has been said,

”بَلْ رَأَى عَلَى قُلُوبِهِمْ مَا كَانُوا يَكْسِبُونَ“⁽⁴¹⁾

i.e, all the mischief they would be doing has caused dirt to settle in their hearts & the bright mirror of their heart has become opaque that no divine light can enlighten it.”⁽⁴²⁾

After the Qur'an, second source of *Tafsir* considered by Karam Shah is *Hadith*, e.g, explaining *Surah al-taubah* Ayah: 35, he writes:

“This is well explained by *Hadith* as stated by Hazrat Abu Hurairah(R),

مَأْمِنُ صَاحِبِ ذَهَبٍ وَفِضَّةٍ لَا يُؤَدِّي مِنْهَا حَقَّهَا.....كُلَّمَا بَرَدَتْ أُعِيدَتْ لَهُ⁽⁴³⁾

“A person who possesses gold & silver but does not fulfill his duty towards it, then on the day of judgement it will be made into strips which will be heated up by the hell-fire & thereafter the sides, forehead & back of that person will be stamped by the same. On cooling, these strips will be heated up again.”⁽⁴⁴⁾

In the explanations of the Qur'anic Verses, Karam Shah has also endorsed the references of the Companions (R) in *Zia al-Qur'an*, e.g, while explaining *Ayah:1* of *Surah al-taubah*, he has included the address by Hazrat 'Ali (R) as follows:

1. Let no Mushrik enter for *Haj-e-Ka'bah* after this year.
2. Let no one perform *Tawaf* when naked.
3. No one other person but the believers will be entering the heaven.
4. The agreement will be honored with those who do not initiate any violation but those not having any pact will be given a grace period of four months.⁽⁴⁵⁾

An important source of Karam Shah's *Tafsir* is *Tafsir-e-Mazhari*. References of *Tafsir-e-Mazhari* are found frequently in *Zia al-Qur'an*. As regards Command Discussions, Karam Shah has depended on *Ahkam al-Qur'an*- a *Tafsir* written by Abu Bakr al-Jassas (d:370A.H/981A.D). He has also made use of *Tafsir* written by Syed Abu'l-A'la Maududi (d:1399A.H/1979A.D) besides taking into consideration the works by *Deobundi* School of Thought.

Among the Sources of *Tafsir* by Dr. Israr Ahmad, frequently appear names of the personalities who had conceived revolutionary thinking. That is the reason revolutionary color is evident in *Bayan al-Qur'an*. Karam Shah was a solid religious scholar with an intimate association with a particular sect, as such there is a literary reflection in his *Tafsir*.

Like Karam Shah, Dr. Israr Ahmad carries out *Tafsir* of the Qur'an at the first instance by the Qur'an itself, e.g., Allah says in *Ayah: 34 of Surah al-baqarah*:

﴿وَإِذْ قُلْنَا لِلْمَلَكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ﴾⁽⁴⁶⁾

“And behold, we said to the angels: “Bow down to Adam; & they bowed down except Iblis”

Dr. Israr while explaining it says:

“In *Makki* surahs, this has been illustrated in clear words at *al-hijr:29 & saad:72*:

﴿فَإِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيهِ مِنْ رُوحِي فَقَعُوا لَهُ سَاجِدِينَ﴾⁽⁴⁷⁾

“When I set him (in due proportion) and breathed into him My spirit, fall you down in obeisance unto him”

So, the real obeisance is not for Adam but for the Divine Spirit present therein which is in fact the Divine Element or Spark which has been specified by the Creator Himself in the words *Min Ruhi*.⁽⁴⁸⁾

In *Bayan al-Qur'an*, *Ahadith-e-Mubarikah* have also been used as a source to understand various *Ayaat*, e.g., to explain *Ayah:115 of Surah al-nisa*, Dr. Israr has referred to the following *Hadith*:

﴿إِنَّ أُمَّتِي لَا تَجْتَمِعُ عَلَى الضَّلَالَةِ﴾⁽⁴⁹⁾

“My *Ummah* will never concur on the misleading.”⁽⁵⁰⁾

However, very little reference has been made towards the Companions (R) in *Bayan al-Qur'an*.

After studying the two *tafaasir*, one may conclude that Karam Shah has made more use of ancient literature on *Tafsir* whereas Dr. Israr Ahmad has taken the help of the Scholars of the current time & medical science.

Conclusion:

A comparative study of *Zia al-Qur'an* & *Bayan al-Qur'an* makes it evident that both *tafaasir* not only meet the needs of the prevalent time but also accomplish the mission of providing full guidance to the young generation. Need of the time is that provision of these *tafaasir* in the educational institutions of the country must be ensured so that the teachers & the taught may benefit the most from the same.

References:

1. Peer Muhammad karam Shah, Al-Azhari, Sitara-e-Imtiaz (d:1419A.H/1998A.D) was an eminent sheykh (spiritual Master) of tariqahchishtiyah and an Islamic (sunni) scholar from Pakistan; a towering figure, he also served as a judge at the federal *shari'ah* court of Pakistan and *shari'ah* Appellate bench of the Spreme Court of Pakistan.In August 1988A.D, upon the request of General Zia al-Haq, Sheikh Muhammad Karam Shah travelled to Geneva and defended the position of the government of Pakistan upon the issue raised by the Pakistani Qadiyanis at the Human Rights Commission of the United Nations. (http://en.wikipedia.org/wiki/Muhammadi_karam_Shah_Al-Azhari, 29-08-2012,2315hrs)
2. Dr. Israr Ahmad was born on 26th April, 1932 A.D in Hisar District (India). In Oct-Nov, 1947A.D, he came over to Pakistan and in 1949 A.D, he passed F.Sc. from Government College, Lahore. He did his MBBS from King Edward Medical College, Lahore in 1954A.D. In 1972A.D, Dr. Israr Ahmad established Central Anjuman Khuddam al-Qur'an and in 1975A.D, he founded an organization with the name of Tanzim-e-Islami for the supremacy & establishment of Deen. In 2002A.D, due to physical infirmities, Dr. Israr relinquished as Head of Tanzim-e-Islami & transferred this responsibility to his son Hafiz 'Akif Sa'id. On 14th April, 2010A.D at about 2.30 a.m. Dr. Israr Ahmad breathed his last & his funeral prayer was led by Hafiz 'AkifSa'id.
3. Karam Shah, Muhammad, *Zia al-Qur'an*, *Zia al-Qur'an* Publications, Lahore, 1402 A.H.
4. Aal-e-Imran:138
5. Ibid, Vol.1, p. 9
6. Ibid, Vol.1, p.15
7. Israr Ahmad, *Bayan al-Qur'an*, (Peshawar,2011 A.D)
8. Karam Shah, *Zia al-Qur'an*, Vol. 2, p. 173
9. Ibid
10. Ibid
11. Ibid, Vol. 1, p. 20
12. Ibid
13. Ibid, Vol. 4, p. 327
14. Ibid, Vol. 3, p. 473
15. Israr Ahmad, *Bayan al-Qur'an*, Vol. 3, p. 207
16. Ibid, 22: 5, MP3,
17. Karam Shah, *Zia al-Qur'an*, Vol. 1, p. 12
18. Al-Nisa:167
19. Ibid, Vol. 1, p. 423
20. Ibid, Vol. 5, p. 588
21. Al-Rahman:6
22. Israr Ahmad, *Bayan al-Qur'an*, 55: 6, MP3
23. Al-Fateha:4
24. Ibid, Vol. 1,p.111
25. Ibid

26. Aal-e-Imran:17
27. Ibid, Vol. 2, p.19
28. Al-Taubah:3
29. Karam Shah, *Zia al-Qur'an*, Vol. 2, p. 179
30. Israr Ahmad, *Bayan al-Qur'an*, Vol. 1, p. 110
31. Karam Shah, *Zia al-Qur'an*, Vol. 3, p. 617
32. Ibid, Vol. 4, p. 566-567
33. Al-Baqarah:286
34. Israr Ahmad, *Bayan al-Qur'an*, Vol. 1, p. 356
35. Ibid, Vol. 3, p. 269
36. Karam Shah, *Zia al-Qur'an*, Vol. 3, p. 293
37. Al-Nisa:43
38. Israr Ahmad, *Bayan al-Qur'an*, Vol. 2, p. 154
39. Al-Baqarah: 7
40. Al-Nisa:155
41. Al-Motaffifeen:14
42. Karam Shah, *Zia al-Qur'an*, Vol. 1, p. 34
43. Muslim bin Hajaj, Abu'l-Husain, al-Qushairi, *Sahih al-Muslim*, Kitab al-Zakat, *Matbu 'ah Dar al-Salam lil nashr wal tauzi*, (Al-Riaz, Sa'udi Arabia, 1419A.H).
44. Karam Shah, *Zia al-Qur'an*, Vol. 2, p.201
45. Ibid, Vol. 2, p.177-178
46. Al-Baqarah:34
47. Al-Hijr:29
48. Israr Ahmad, *Bayan al-Qur'an*, Vol. 1, p. 149
49. Ibn-e-Majah, Sunan, Kitab Al-Fitan, *Matbu 'ah Dar al-Salam lil nashr wal tauzi*, (Al-Riaz, Sa'udi Arabia, 1419 A.H).
50. Israr Ahmad, *Bayan al-Qur'an*, Vol. 2, p.201